

Religious Intelligence.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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From the Missionary Herald.

CEYLON MISSION.

LETTER OF MR. WINSLOW.

A letter has recently been received from Mr. Winslow, as Treasurer of the Ceylon Mission, inclosing the accounts for the year 1822. The greater part of it relates to the particulars of the expenditures. The following paragraphs are on subjects of more general interest :

"It will be seen that the remittance by the Clarion, and the Herald have arrived since the last accounts were forwarded.

"Your very kind letter accompanying the former, came also duly to hand, and we have since received one from Mr. Anderson ; but the boxes and pamphlets have not yet arrived. We have had no books, &c. from America the last year, excepting those contained in a small box, which came to us only a few days ago. But very favorably it contained what we most wished to have, complete sets of the Herald, from the numbers formerly received down to April, 1822 : also the portrait of our much revered, and greatly lamented Dr. Worcester, the sight of which not only draws forth our tears, but reminds us of his fatherly, and powerful exhortations to be diligent and faithful, even unto death. We have of course a connected account of the operations of the Board, and have traced, with admiration and gratitude, the wonder-working finger of God in them. Surely the missionaries of the Board, need not be discouraged, when God is so evidently prospering his own cause.

"To assist in forming an estimate of the probable expenses of the present year, we shall soon forward a statement of our plans, at some length. We are about forming a native station, to which one of the native preachers, F. Malleappa is to be sent. We are also gradually enlarging our boarding schools, and increasing the number of native free schools. But the principal expense contemplated is to make some preparations towards establishing a *College for Tamul and other youth*. It is designed that the college should eventually derive its support from other sources ; but, in the first instance, it must receive something from our funds. We are now making a Prospectus, or plan of such a college, which will be submitted to government, and, if approved, immediately forwarded to the Committee.

"The members of our mission are at present generally in health, and we con-

sider the mission in a prosperous state.—Many have been the tokens of the loving kindness of the Lord, and they are not withdrawn. There are now twenty native members in our church, and several more are looking forward to the privilege of uniting with us. There is also much to encourage us in a general readiness among the people to hear the word—more solemnity in many cases ;—and special seriousness, and apparent conviction in a few.—Oh ! may we have the prayers of all who love Zion."

The postscript was written January 30, 1823.—It mentions, as an exception to the general health, that Mr. Winslow and his wife were somewhat indisposed. He was suffering from an irritation of the lungs, occasioned by writing too much.

Lieut. Gen. Sir A. Campbell, who was then at the head of the Ceylon government, was decidedly friendly to missions.

There had been a great mortality among missionaries in the east, in the course of the year 1822.

The Wesleyans in Jaffna have erected a large and very handsome chapel, which was to be dedicated in February. The Chh. Miss. So. were about forming a large printing establishment at Nellore.

Mr. Poor was married to Miss Knight, sister of the Rev. Mr. Knight of the Chh. Miss. So. on the 21st of January. On mentioning this event, Mr. Winslow observes : "It is a very pleasant circumstance attending the connexion, that it is highly approved by our brethren of the Chh. Miss. So. on the island, and regarded by them as another tie to bind us more closely together."

In regard to the progress of religion, Mr. Winslow adds : "One additional member will probably be added to our church, the Sabbath after next, at Manepy. The candidate is a man of some respectability, and gives very satisfactory evidence of a saving change. There are five or six others in the mission, of whom good hopes are entertained."

MISSION AT BOMBAY.

A joint letter has been received from the missionaries, dated, Jan. 6, 1823, from which the following notices are taken ; viz.

A statement is made respecting *Kader Yar's* letter, agreeing with the one which we published from a more private source, in the July Herald, p. 235.

The number of schools under the care of the missionaries was 18 ; in nine of which were some Jewish children ; five were taught by Jews ; and one contained Jewish children only. Twelve native children were in the families of the missionaries. Three of the boys were employed a part of each day in the printing office.

Since their previous communication, the missionaries had printed 2,500 copies of *Matthew's Gospel*, (a second edition,) two tracts, 3,000 copies each, and some other small things. They were printing the *Gospel of Mark* ; and would

proceed much more rapidly, both in regard to the Scriptures and tracts, if they possessed the means of defraying the expense.

A piece of ground for a missionary chapel had been purchased, and the walls had begun to rise. The dimensions of the building were 60 feet by 35. It would accommodate two or three schools on week days. The schools will be kept in verandahs, projecting ten feet from each side, and one end, of the principal building. Mr. West, a professional builder, had kindly undertaken the superintendence of the work, without accepting any compensation. He could more advantageously make the contracts for materials and labor than the missionaries could do, and they would thus be left free to pursue their appropriate duties.

No very material alteration had taken place in regard to the general state of the mission. Christian knowledge was increasing, and hopes were entertained of better days.

Since the preceding paragraphs were in type, a letter has been received from Mr. Hall, giving a particular description of the building, with the estimated cost; which, including the price of the ground, is not far from \$4,000, without the pulpit, seats, and ceiling. The whole expense will probably exceed \$4,500. Of this sum about \$1,000 have been contributed for the object, by friends of missions in India; \$700 of the \$1,000 having been remitted from Calcutta. These donations were obtained by the generous exertions of E. A. Newton, Esq. which he was induced to make by an application from the missionaries. They addressed a printed circular on the subject to gentlemen in various parts of India; but all, who were friendly to the cause of missions, were previously so much engaged in the charitable works of the day, that not much more, than is above acknowledged, could be expected from these applications.

The following is the greatest part of the letter from Mr. Hall on the subject.

The measures we have taken to provide a house for God, will, I hope, meet the approbation of the Board; and the prospect of soon having one completed, will, I trust, be an encouragement to them, as it certainly is to us. God has, as we conceive, hitherto shewn himself favorable to the object. Various formidable difficulties arose, one after another; but the Lord has suffered none of them to hinder the work a single hour.

Mr. West has been as a kind brother to Mrs. Hall, for fifteen years or more; and, since our marriage, he has been an intimate and much esteemed acquaintance and friend of mine also. He is about to return to England in easy circumstances; and pecuniary considerations could not have prevailed with him to render us that assistance, which, from friendship to us and our cause, he is now most generously bestowing on our mission. He is an accomplished architect, and has taken the whole care and trouble of erecting the building so entirely upon himself, as to leave us all quite free to go on with our missionary work.

All we have to do is to furnish Mr. W. from time to time, with money to carry on the work. We hardly know how to estimate the value of this assistance. Besides the saving of our time, and countless vexations, the building will be erected *much better and cheaper, and quicker*, under his management than ours. This *missionary chapel*, (for so we call it,) is the first and only one erected by Protestants for the benefit of the natives, between the southern peninsula of India, and the Mediterranean and the Russian empire. O that we could see houses of God, rising up in every city of this immense region.

Mr. West expresses much pleasure at being authorized to suspend all work at the chapel on the *Sabbath*; and thinks that he can manage so as to have the same men do as much work on the six week days, as, disregarding the Sabbath, they would do in the seven days. This shews the plea of *necessity*, for working on the Sabbath, which is so common in this country, to be as unfounded as it is impious. To the natives it is quite a phenomenon to see a building carried on with activity, vigor, and bustle on every week day, and on every Sabbath, to observe all business suspended and every thing quiet. It speaks for God and his holy Sabbath, with great emphasis: for not a building here, so far as I know, is erected, either by professed Christians or by heathens, the work of which is not carried on much the same on the Sabbath, as on other days!

We desire to be thankful to God for that approbation of our endeavour to build Him an house, which he has manifested, and to pray that he would continue to bless the design, cause the house to be finished, his word faithfully preached in it, and make it the gate of heaven to a multitude of the heathen.

APPEAL IN BEHALF OF THE CHAPEL.

It appears from the preceding statements, that an appeal is made to the American churches for at least \$3,500, to enable the missionaries at Bombay to discharge the expense, which is necessarily incurred for the erection of the *first Protestant place of public worship, designed for the natives*, in the vast region from Cape Comorin to the Russian empire, and from India to the Red Sea and the Mediterranean. Some small appropriations have been already made to this object, and a few individuals have expressed a deep interest in it; but the attention of the public has not been so much attracted to it, as its importance demands.

On this occasion it seems proper to say, that the Prudential Committee have been repeatedly requested, by some of their brethren, to suggest a method of producing united contributions for the purpose here specified. In compliance with this request, and with their own sense of what is due

to so important a design, the Committee respectfully propose, that a collection should be taken for the MISSION CHAPEL AT BOMBAY, by all churches friendly to the object, at the *Monthly Concert in January next*; or, if more convenient, at some earlier period, and on some other occasion.—Should this proposal be adopted, it is desired that the collections should be remitted to the Treasurer of the Board, as soon after they are made as practicable. In some churches and congregations, it may be preferable to have the collection on the Sabbath, or at a public meeting on some other day. The friends of the cause will doubtless select such occasion, as they think will be most favorable to the object.

It may be useful to have it understood, that if a larger sum should be contributed, than will be needed for the erection of the building, (as may easily be the case, if the collections should be both general and liberal,) the surplus shall be applied, in the first instance, to furnish the Scriptures and hymn books for natives worshipping at the Chapel; and, in the second place, to furnish copies of the Scriptures, hymn books, and tracts for distribution in the vernacular languages of India. For this latter species of charity the field is very promising, and quite unlimited.

MISSION AT THE SANDWICH ISLANDS.

JOINT LETTER OF THE MISSIONARIES

MR. DANIEL CHAMBERLAIN, late a member of the mission at the Sandwich Islands, arrived at Boston, Aug. 21st, with his family, passengers in the brig Pearl. Beside other documents, he brought a joint letter from the missionaries, and a continuance of the journal from Nov. to March last.

After a recapitulation of the letter, from which extracts were printed in our number for August, the missionaries proceed:

By this conveyance we are able to inform you, that the uninterrupted work of instruction, and the demand for more laborers, continue to increase. The government has to some extent, and much to our satisfaction and encouragement, publicly acknowledged the Christian Sabbath, and required a suspension of ordinary business and sport on that sacred day; especially where there are Christian teachers to lead the people into the worship of Jehovah, whom they allow to be the true God.

Various Improvements.

There is, we are happy to say, an increased attention of the rulers and the people, though less than we could wish, to public preaching, to occasional lectures, to funerals, and more private instruction, to family prayer, and to epistolary correspondence, which they are, in many instances able to maintain among themselves; and in which the king and queen, and some others, are very pleasantly engaged with the rulers of the South Sea Islands. Of their ability to engage in such a corres-

pondence, the king's letter to the American Board, and to the Directors of the London Missionary Society, indited by himself, and written by his own hand, will, we doubt not, be regarded as very interesting and satisfactory proofs. We cannot but hope, that the very suitable acknowledgements which this young ruler has made to the Board, and to the Christian public, for the favor they have conferred on him and his people by sending Christian teachers to enlighten them, and shew them the way of salvation, will greatly encourage our patrons, and all the friends of the mission, to persevere in their kind exertions, and their fervent prayers for the conversion of the king and his people. As a pleasant proof of the carefulness and proficiency of the king, as a pupil in the art of writing, we send to the Board his second copy book, written principally in December last, in his more lucid days, and which may be regarded as marking his improvement for the quarter preceding the 9th of January last. The covering is a neat specimen of native manufacture from the bark of the tapa tree.

Domestic Industry.

We might also mention the obviously increasing attention of the people at this place to the use of the needle, and to the wearing of decent apparel of foreign manufacture. Bonnets, hats, gowns, shoes, stockings, &c. are becoming more fashionable in the higher classes. Our female helpers have assisted the principal women in furnishing themselves with gowns, bonnets, &c. Some have bought them from merchant vessels; some have received bonnets from the chief women in the Society Islands, manufactured there by native females, and somewhat resembling chip.—They are valued by the female chiefs here, as tokens of affection, as specimens of improvement in kindred tribes, and as convenient articles of Sunday dress.

Attention to Public Worship.

Honoruru, the present seat of government, occupies about one square mile, and contains about 550 houses. Allow 50 to be uninhabited, and allow eight souls to each house of the remaining 500, including persons who are present from other districts and other islands, and the number of souls in the village of Honoruru is 4,000. It is truly animating to see one fourth of this number, including the king and several of the principal chiefs, of the islands, come out on the Sabbath to the place of worship, filling the house to overflowing, and thronging the doors and windows, as if they

would know what our new doctrine is.—We are, in answer to your prayers and by the favor of God, allowed to call on them from Sabbath to Sabbath, in the language of the prophet, *O, ye dry bones, hear the word of the Lord*; and, in the midst of this great valley, to lift up the aspiration, *Come from the four winds, O breath, and breathe upon these slain that they may live*. But alas, how few are the signs of returning life! Will not our patrons, will not the churches, especially on the Sabbath and on the monthly concert, now observed by our congregation, more earnestly and fervently pray, that as the people have begun to lend their ears to the preaching of the Gospel, they would also give their hearts to Christ; and that the life-giving Spirit of God would descend upon them and new-create their souls.

In our communications we have acquainted you with our prospect of assistance from the Rev. Wm. Ellis, a missionary of the London Missionary Society, stationed at *Huahine*. We are now able to apprise you of his safe and seasonable arrival, with his family, on the fourth of February;—of their welcome reception and quiet settlement among us; and of his prompt and cheerful entrance into our labors, with a fair prospect, not only of a happy and permanent union with us, but of great usefulness to the people. Though his associates at the Society Islands clung to him, and for some time studiously endeavoured to put a different construction upon the language of Providence from that which we had conceived the Lord of the harvest intended, they at length held their peace, believing it was of the Lord. The movements of Providence, which led the way, and which were so striking from the beginning, have continued to be marked through every step of his progress in leaving the Society Islands, and settling in the Sandwich Islands. He seems to have had the cloudy pillow continually before him, which has occasionally shown so much of the dark side, as clearly to evince its presence.

Clerical Association and License of Mr. Whitney.

Mr. Thurston, Mr. Bingham and Mr. Ellis, have already united in an association for mutual improvement and aid in this great work; and as the first important act, they examined Mr. Whitney and gave him license to preach the Gospel; who, having preached here once in English has returned to *Tauwai* to hold forth the word of life in that opening field. Thus two

preachers, in addition to the number before employed, have taken up the trumpet, and we are daily looking for five more, with their associates, to join our little band.

It is a peculiarly encouraging feature in the present aspect of things, that the chiefs are desirous to engage teachers for themselves and people from among those, who have not yet arrived.

Governor Adams at *Kairua*, where *Hopu* has a school of 60 pupils, wishes some of our expected helpers to settle on *Hawaii*, which others also approve. Most of the chiefs we believe desire that some may settle on *Maui*. *Taumuarii* has given permission to build two houses at *Tauwai* for the accommodation of two of them; and should one of us remove to a new station, there will be room at least for two of the number at this place. Thus the way appears to be open for their reception.

Obstacles to Secular Improvement.

But little or no encouragement is yet given to our cultivating the soil. We have not yet been able at this station to procure from the government, or from any other quarter, a cow, or an ox, or a horse, though we could wish, that some of these animals might be possessed at each station. This fact is the more remarkable, as there are cattle and horses in considerable numbers on the plain, and as our large and small carts are in great demand for drawing stone and other materials for buildings, and for fences, &c. but they are still drawn entirely by hand. Such, too, is the very precarious tenure, by which land, or even the fruit of it, is held, united with the natural suspicion of the government, that any considerable attempts to cultivate the soil, to change the mode of agriculture, or to meet our current expenses by the fruit of our labor, would, we fear, tend to embarrass, rather than facilitate, what we deem the more important work of the mission in its present infant state.

The facts already mentioned in this letter, together with others that might be stated of the same bearing, seem to indicate, that it is the design of Providence to diminish the proportion of laymen and increase the number of preachers; though schoolmasters, physicians and mechanics, would find encouragement, and be highly important agents in the cause.

The letter then repeats, much at large, the reasons for Mr. Chamberlain's return, which our readers have seen, in the letter of Messrs. Tyerman and Bennett.

The reasons are briefly these: the decline of Mr. Chamberlain's health, the difficulties in the way of his being useful as an agriculturalist, or in any

way by his personal labor, and the exposure of his children to contaminating influence, against which it is almost impossible to guard. While the health of Mr. Chamberlain was good, he rendered essential service to the mission, by superintending many of the domestic concerns; and, notwithstanding the necessity of his leaving the mission, he is not less attached to it in feeling than ever.

In all their deliberations on this subject, the missionaries were unanimous, and were supported in their decision by the deputation of the London Missionary Society.

At the close of their writing on this subject, the missionaries give Mr. and Mrs. Chamberlain the following affectionate testimonials.

It only remains for us to recommend them affectionately to the Board, and to the churches in our native land whither they are bound. They now leave this little church, in person, but not in heart; and when they shall be united with any other local church of Christ, they will be considered as dismissed from this.

LETTER FROM THE KING.

Composed and written wholly by himself.

"OAHU, March 18, 1823.

"To the body of the American Board. Great affection for you all, dwelling together in America.

"This is my communication to you all.

"We are now learning the *palapala*, (reading, writing, &c.) We have just seen, we have just now heard, the good word of Jehovah. We are much pleased with [or much do we desire or love] the good instruction of Jesus Christ. His alone is the good instruction for you and us. [That is, for all.] This recently, is [the first of our being enlightened. We have been compassionated by Jehovah. He has sent hither Mr. Bingham, and Mr. Thurston, and the whole company of teachers to reside here with us. Our islands are now becoming enlightened. Our hearts greatly rejoice, in their good instructing of us.—Greatly do our hearts rejoice in what Jehovah hath spoken to us. This part of my address is ended.

"This is another communication to you. You have heard perhaps before; but I will make it more clearly known, for your information; our gods in former times were wooden gods, even in the time of my father before me; but lately, in my time, I have cast away the wooden gods. Good indeed was my casting them away, before the arriving here of Mr. Bingham, and Mr. Thurston, together with all the company of instructors.

"Our common Father hath loved you all. Benevolent also was Jesus Christ, that in speaking unto you he should say unto you,

"Go ye, teach all nations, proclaim the Good Word of Salvation." The ministers came hither, also, to do good to us, and we have been exceedingly glad. Moreover, at some future period, perhaps, we may possibly become truly good. We are now observing the *Sacred Day* of the great God of heaven, the Author of our salvation.

"Spontaneous was your love in your thinking of us, and in your sending hither, to this place. Had you not sent hither the teachers, extreme mental darkness would even now have pervaded all our islands. But no. You have kindly compassionated us;—and the people of our few islands are becoming enlightened.

Grateful affection to you all. May you and we be saved by Jehovah, and also by Jesus Christ our common Lord.

TAMEHAMEHA,
King of Hawaii.

It will be observed that the king signs his name *Tamehameha*. The reason is, that, in public documents, he takes the name of his father.

LETTER OF MR. ELLIS.

The Rev. William Ellis, a missionary under the direction and at the expense of the London Missionary Society, though closely united, in every labour of love, with the missionaries from this country at the Sandwich Islands, wrote to the Corresponding Secretary by the same conveyance. This letter gives a particular account of the numerous events, which led to his settlement in the present field of his exertions. Our readers are acquainted with this part of the history from other sources.

Our dear brethren and sisters of the mission family, says Mr. E. greeted our arrival in the most affectionate manner; and, by their kind attentions, have laid us under the most lasting obligations. The king and chiefs also heartily welcomed us to their shores.

We have been happy in uniting most cordially with your indefatigable missionaries here, in bearing a part of the burden resting upon them, and sharing the toils and fatigues peculiar to the station we appear called unitedly to fill. The only interest I desire to promote is the advancement of that cause, which we have given ourselves up to support and extend. In the translation of the Scriptures, preaching the everlasting gospel of the Son of God, gathering and planting christian churches under the Great Head of the church, and advancing the moral and intellectual improvement of this interesting people, I shall always feel the greatest satisfaction in lending my feeble aid.

I am happy to present you by this opportunity with two copies of the gospels by

Matthew and John in the Tahitian language, together with a specimen of the hymns, used in the various congregations of the Society Islands. Most of the hymns are original compositions, and are employed constantly by many thousands of worshippers. I trust the period is not very remote, when you will receive similar portions of the Scriptures from your interesting mission here.

NARRATIVE OF THE BAPTISM OF TWO ISRAELITES FROM RUSSIA, AT BERLIN;

To which is added, the History of the Conversion of Rabbi Goldberg.

(Concluded from p. 300.)

My father and my grandfather hereupon declared to me, that it was in vain I wasted my time and the peace of my soul in such childish wishes; holier persons than myself had prayed for the advent of the Messiah, without having had their prayers hitherto answered. I therefore should abstain from such foolish undertakings to pray to God for a thing which he appeared to have reserved for some future period. In general it ill became me to offer up prayers of that kind, for which holy men, as my grandfather was, were better fit; as to me it would be better to study the Talmud diligently, whereby I both should be cleansed from former sins, and shielded against new transgressions. I also might derive comfort from the remission of sin, which had been imparted to me by circumcision and on my marriage. The Talmud—the Talmud—only the Talmud! I had to make the object of my strenuous study; for thereby my eyes, under God, would be enlightened, I would be sanctified and promoted to the title of a great Rabbin and to salvation. Such Pharisaical doctrines from the lips of a man, to whom I implicitly submitted, not only as to my grandfather, but also as to a saint among my brethren according to the flesh, ensnared my heart again; as indeed they form in the hands of the devil that horrible chain of darkness, by which he holds fettered millions of the descendants of Abraham, who thereby are kept at a distance from the saving knowledge of their Saviour Jesus Christ, and from all the blessings connected with it. May God have mercy upon the people that walketh in darkness! Amen.

I promised my grandfather to study the Talmud again, and not to trouble myself any more for the advent of the Messiah. For this purpose I went back to my pa-

rents-in-law at Tshidnow, there to attend the lectures of a celebrated Rabbin; and, redeeming faithfully the pledge I had given my grandfather, I attained, within a short time, to a more extensive knowledge of the Talmud, and to so great a celebrity, that my father, who from bodily weakness was not able to perform the duties of his office as a Rabbin in a satisfactory manner, intended to make me his successor. In the enjoyment of such vain human honour, and with a prospect before me, which in the eyes of a Jew is considered as one of the most splendid, I lived quietly in my sins until the year 1821, without caring for the salvation of my soul. About this time the Lord, to whom both I and my wife behaved so ungratefully, so faithlessly, was pleased to bless our matrimony with a little son, to whom on his circumcision I gave the name of Moses. With grief I think on the poor wife and babe, still dwelling in the darkness and shadow of death, as well as on the other members of my family. Who will lead that dear little one to the knowledge of Him who has redeemed him, to that Jesus who so dearly loves little children, and so kindly invites them, saying, "Suffer little children to come to me, and forbid them not, for of such is the kingdom of God;" who lays his hands upon them and blesses them. I should not be able to bear my grief, did not from time to time a consoling hope refresh my mind, that perhaps soon I may see my relatives again, and tell them that the Lord, whom they know not, is good, and that by my humble testimony they may be turned to him, bow their knees before him, and united with me by the stronger bonds of his love, praise and exalt his mercy.

About the year 1821, the following event roused me again from sleep. An epidemical disease snatched many persons away who twenty-four hours before had been in good health. The great mortality reminded me of a life to come—of a day of account and of judgment. Fear and terror seized upon me at the thought; for my transgression, both of the 613 precepts of the ceremonial law, and of the ten commandments of the moral law of Moses, brought me in guilty before my conscience. I consulted the Talmud for comfort, and found in the book of Shilho, that my transgressions condemned me to Gehenna. In my anxiety I fled from one place to another, tormented by my conscience and the fear of death. In bondage under the superstitions of the Talmud, I trembled at the slightest noise of my own steps—under loud lamentations I started back with ter-

ror from my own shadow, imagining to hear and to see the angel of death, who would snatch me as a reprobate from the earth and place me at the tribunal of God. I dared not go to bed without candle-light—I wetted my couch with my tears, and my sleep was interrupted by images of the terrors of hell and despair. “Ah, Jehovah!” I cried, “have mercy upon me, a wretched sinner! who has transgressed thy law, and his broken vows.” But I found at that time no answer to my prayer. That the Talmud could not grant to me forgiveness of my sins, peace, and holiness, had now been revealed to my soul by the Spirit of God, with a power that pierced through joints and marrow. But whither should I turn for relief of my anguish? I fled from Tshidnow to Piatka, and thence to Berditcheff and back again; but in no place was peace to be found; for I carried my judge along with me. I therefore had no other refuge to take but to the hope of Messiah, not yet relinquished in my heart. I consulted the Talmud as to the time of his appearing, and as there I could find nothing satisfactory on the subject, I asked an old Israelite, distinguished for eminent piety, for his opinion, who assured me that Baal Shem (a Jew who was reputed a saint, who is said to have lived seventy years ago, and to have had in his possession Shem Hamphorash, the holy name of God, by which he was enabled to work miracles, and even to make nature itself subject to him,) that the said Baal Shem had declared that the Messiah would come seventy years after his death. As the Jews expect great tribulations before his appearing, and the epidemical disease at Tshidnow and its vicinity was considered by me in that light, I conceived new encouragement to live, and derived some comfort and peace from my hope in the Messiah. But the Spirit of God did not suffer me to indulge in that false rest of mind, whereby I only should be led to the true and lasting rest in Christ Jesus. He again brought me to a sense of my misery by sin, and of my weakness as a frail human being. But once more I suffered myself to be led astray by the Talmud, not knowing any thing better. I thought with myself, should the all-merciful Jehovah, who knows that we are born from sinful parents, and that we in ourselves have no strength to do his will to perfection, should he in our day have no means left to redeem his poor people, separated from him by sin, and to restore them to his favour, while to our fathers he had ordered sacrifices to this effect? This suggestion of

mine led me to the Talmud again. The Talmud gave me the vain comfort, that the sacrifices which were offered at the time when the Temple existed, were still available to all such as read with devout attention those parts of the holy Scriptures in the books of Moses, which treat of sacrifices. But the inward judge did not suffer himself to be put to silence by sacrifices of that kind. Passing one day a Christian school, I heard a child repeating from his catechism the ten commandments and pronouncing the name of Jehovah. This surprised me, and for the first time directed my attention to Christianity, slandered by the Jews as idolatry. Perhaps, I thought, the Christians also may worship Jehovah, without being subject to so severe acts of penitence as the Jews. I wished for a Christian religious book, and received, through the interposition of my friend Ephraim, a Russian Catechism, which I perused by the aid of that friend, who understands Russian, but afterwards put it away again.

Meanwhile I received very unexpectedly, from my most intimate friend at that time, and now my brother (still more closely united with me by faith in our common Redeemer,) from Berditcheff a parcel, containing one *Hebrew New Testament*, several Tracts, and a letter to the following effect:

“German missionaries, Messrs. Betzner and Salter, have arrived here, who distributed small books, and proved from passages of the holy Scriptures that the Messiah has already appeared, and that it is Jesus, known by the name of Nozri, who is worshipped by the Gojim (Gentiles.) As to the two Germans, they shew a reverence and a love to Jehovah, as great as can be found among the most pious Israelites. It is remarkable, that they ground their faith and their arguments on the Thora.”

I scarcely had perused these lines, but I eagerly fell upon the New Testament. I read it in connexion with the Tract *מַעֲרָכָה לְקִרְאָת מַעֲרָכָה*, and compared the passages of the Old Testament there quoted; which indeed could only be done in secret, and before day-break, not to be seen by my Rabbin. How great was my astonishment, when I found the passages of the Old Testament quoted, in the Tracts just mentioned, so completely fulfilled in the New. That the words (Gen. i. 26.) “Let us make men,” do not refer, as is said by Rabbi Rashe and others, to God’s family of angels, but to the mystery of the Trinity of God; “to the Word, which was God,” (John i. 1.) and to

"the Holy Spirit;" that this Word is the seed of the woman (Gen. iii. 15.) who should redeem the guilty human race, the promised hero (Shiloh)—as the Targum, Onkelos, Jonathan, and the Gemarah, uniformly explain the passage (Gen. xlix. 10.) as speaking of the Messiah, the Cabala, and Rabbi Rashe likewise:—how this conqueror of the serpent can be no other than Jesus of Nazareth, who was born at Bethlehem (Mic. v. 1.); born of a virgin (Es. vii. 14. ix. 5.); came to the Second Temple (Mal. iii. 1.); lived here on earth in a state of the deepest abasement (Ps. xxii. 7, and 25); overcame by his sufferings and death, sin, death, and the devil, and purchased justification, life and salvation for all such as come to a living knowledge of this Righteous and Holy One (Is. liii.); from which reason he is called Jehovah Zidkenu, the Lord our Righteousness, and now sitteth at the right hand of the Father in glory, Ps. cx. 1.

Who can express the delight I experienced when these truths dispelled by their light the darkness of my understanding. How happy beyond all expression did I feel, when in the divine gospel I was taught, that my sins also were blotted out in the atoning blood of Jesus Christ; that I, labouring and heavy laden sinner, may come to him, shake off the heavy and oppressing yoke of the law, and take upon me his gentle yoke and his easy burden. It was too much joy for my so long since bruised heart, hitherto the abode of fear and horror. I therefore went out in search of a heart which might sympathize with my happiness, and hastened to two dear friends of mine, the merchant J. H. and the butcher I. who had cordially participated in my former distress, and made to them a joyful declaration. They were quite astonished at the change which had taken place in the whole estate of my mind, and so much the more willing to listen with teachable attention to the gospel, which preached a Messiah, who long time since has appeared; and they are now fully convinced of the truth.

As I found that in the new covenant the chief object is the life of the inner man in Christ, and had not yet read the words of the Lord, "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you: For my flesh is meat indeed, and my blood is drink indeed," (John vi, 53—55.) I thought that one might be outwardly a Jew, and without partaking of the holy sacraments, inwardly worship Jesus Christ. But my friend Ephraim shewed me from some scriptural

passages, that these holy ordinances, instituted by Christ himself, were to be kept holy and were necessary to salvation. This dear young man, who has much to suffer for Christ's sake, came to Tshidnow, to communicate to me his conviction, which he had received by Samson Meyersohn, that Jesus is the Messiah. He also informed me, that he intended to go with Samson Meyersohn to Berlin, there to get more thoroughly acquainted with christianity, and to be baptized. As I found it a hard thing to give up all my early connexions, he replied, "Christ demands from his true disciples, to forsake all things for his name's sake, and to follow after him; for he who loves father or mother, wife or children, more than he, is not worthy of him." When I heard this, I felt much concerned. To leave behind what was most dear, to go to a place whose name I now heard for the first time in my life, and there to enter into fellowship with persons whom a short time since I had, if not hated, yet despised as Gojim—all this fell very heavily upon my mind.

To this may be added, that on making my public transition to the christian church, I had nothing to expect, but to be disowned and mourned by my relatives as an outlaw; and being not yet fully satisfied in my mind, whether it was not a transgression of the fifth commandment if I forsook my parents, and whether I should not expose myself to utter want, by giving up my fortune: all these arguments, well considered, brought me to a determination to remain in the state in which I was, and to worship the Lord Jesus in secret. But these words, "He that loveth father and mother and all that he hath better than me, is not worthy of me," and "Let every one who will be my disciple, take his cross and follow after me," worked upon my mind with irresistible power, and did not suffer me to remain quiet. The example of Abraham, who following with childlike obedience the divine commandment, left his native country, and went to live among a heathen nation, in a land which he did not know, nay, who was ready to sacrifice his only son, stirred me up to emulation; and at last the gracious promise of our Lord, "Whosoever shall forsake father and mother, &c. for my sake, shall find it again an hundredfold," gave me strength to deny myself and to follow the Lord. I immediately travelled with Ephraim to Berditcheff, in order to settle with Samson the manner and the day of the departure. He loudly expressed his satisfaction, when he found me not only convinced, but fully

prepared to join him in the pilgrimage of faith. Our mutual communications were attended with a blessing. Meyersohn introduced me to the Missionary, Mr. Moritz, whose edifying conversation proved beneficial to my soul, and filled me with true regard for believing christians; and upon the intelligence he gave us, that at Berlin there were many true worshippers of Jesus Christ, we were still more confirmed in our determination to apply there for instruction in the christian religion, to be baptized, and to receive instruction about the christian life by the conduct of true Christians. Mr. Moritz, who was of opinion that perhaps we might be prepared at Berlin as instruments in the missionary work among the people of Israel, gave us a letter of introduction to Mr. Elsner in that city, and to other christian brethren in towns through which we were to pass. When all was arranged, I applied for a passport at my native place, P—, which I also received through the interposition of a friend, after having, in a believing prayer to my Saviour, whom I had but lately been taught to know, asked his assistance for the removal of every difficulty, if it was his gracious will that I should leave my native place, and follow him into a distant country; and he answered my prayer, I received the passport. Meanwhile Samson Meyersohn informed me through Ephraim, that each of us would have to advance thirty rubles, for the purchase of a carriage and horses. The only hindrance or disappointment in our departure we now had to apprehend, was on the part of our relatives; I therefore expressed a desire to visit some relatives of mine at O—, whither I had summoned Samson Meyersohn. I arrived there just at a family feast, the marriage of a relation. I celebrated it with the whole company, and found myself in the bridal procession among the shouting guests exactly at the moment when I saw Samson arriving. As I found it difficult to separate from my relatives, who were loth to part with me, I expressed a wish to visit a Zadik (a pious man) in the neighbourhood. Thus we made our escape. We scarcely had travelled one mile when we met some merchants whom we knew, and by whom we feared to be stopped in our journey; and we had to encounter the same danger, when we had travelled six miles more. But the Lord, who has promised that none shall pluck his sheep out of his hand, averted the threatening danger. We had left our companion Ephraim behind in a small town, after having put into his hands seventy

rubles, with which he had to buy a carriage and horses; and we preceded him in a hired carriage three days journey to S—, where, according to our agreement, we expected to meet him. But our dear Ephraim did not arrive, and as our travelling money was now reduced to thirty rubles, we were thereby brought into considerable distress. Apprehending our being pursued by our Jewish acquaintances, we turned from a high road to a small town, in order to expect there Ephraim and his companion Moses. As it happened to be a Sabbath day, we kept it with the Jews of the place, but for the first time in our lives in so low circumstances, that we were obliged to accept thankfully the invitation to sit down at the dinner-table with other Israelites. We felt grieved to depend on the charity of others, as we had been in the habit of doing good for others. The good Jewish *Bocher* of this town, bought our Sabbath dress, our beds, and what other property we could dispense with, whereby we were enabled to continue our journey. Through the mercy of the Lord, we arrived safely and without any further danger, at Riga, having yet in our purse twelve rubles; but were most kindly received by the christian brother, Mr. Nietz, to whom Mr. Moritz had given us a letter of recommendation. We were truly strengthened in faith, and refreshed by the love we, during two days, experienced in the midst of christian brethren. Abundantly blessed by spiritual and temporal enjoyments, and provided by charitable donations with travelling money, we proceeded by the way of Memel and Königsberg, and found in these places christians, who for Christ's sake shewed us great kindness, for which may our faithful Saviour give them a reward. Never shall I forget the cordial interest of the Inspector R. in Memel, and of the Rev. M. E. in Königsberg, in our temporal and scriptural welfare. The acquaintance we made at Königsberg with christian brethren in that city, supplied our frequently fainting and desponding hearts with strength and encouragement. Joyful in the hope that he who had begun in us the good work, would also accomplish it, we went from Königsberg by water to Stettin, and were there made acquainted by that faithful disciple of Jesus, Mr. Ledoux, to whom we had been recommended, and who since has departed in the Lord, with two young persons going to Berlin, in whose company we travelled part of the way to that city, which has become so important to us. When we had arrived there, our situation seemed to be of a na-

ture to excite serious anxiety ; but we soon found many generous characters who, moved by christian love, manifested in our behalf the most active sentiments of genuine christianity.

The Rev. Mr. Schultz undertook the charge of our religious instruction, and thanks be to the Lord, his faith, his love, made the hours we spent, by the assistance of the Holy Spirit, under his instruction, to be seasons in which we experienced in our souls the presence of our Saviour. The love with which we have been treated at the house of Mr. W. and of many other christian brethren, the support granted for our temporal and spiritual interest in this christian city during our residence here in the course of six months, is best known to him, who has inclined so many hearts to consider our destitute state. Such conduct has a tendency to convince the Israelites, prejudiced against the christians, that the gospel of the crucified Saviour is able to open even here on earth the kingdom of God, the kingdom of love and of true felicity, which Jehovah has appointed to the people of Israel and to all nations of the world. To Him, to the Lamb of God, who bore our sins and purchased for us so many blessings through faith, be ascribed honour, praise, and adoration for all the grace and mercy vouchsafed to us. O may soon thousands from among our people, united with us, experience the healing virtue of the bruises of Him whom their fathers have rejected, and join us in worshipping the Lord our Righteousness !

NEW-HAVEN, OCTOBER 18.

MISSION TO THE BURMAN EMPIRE.

The last intelligence from this mission, is of the most gratifying nature. Our readers are aware that Messrs. Judson and Price, went some time since from Rangoon to Ava, having been led thither by the wish of the Emperor to enjoy the medical services of the latter gentleman. By letters written by Mr. Judson in September and November last, it appears that Dr. Price has been appointed Physician to the Emperor.

The Watchman gives the following abstract of a letter from Mr. J., dated Nov. 30th, 1822 :—

“ Mr. Judson remarks, that he is more cordially received as a minister of the christian religion than he had ever anticipated, and that the disposition of the Emperor and his most intimate associates appeared to be that of toleration and candour. It was believed that the Emperor and other natives of distinction, had for some time been skeptical in relation to the superstitious theology of their own country, and that this state of mind had rendered them less hostile to principles

subversive of the opinions generally considered by the Burmans as sacred. Mr. Judson now supposes, that the repulse which he met on his former visit to the royal palace, arose more from political than from any other motives. The prince had then but just ascended the throne ; and had he at that time countenanced a religion which was novel to the Burmans, they might have become strongly prejudiced against their new chief, and have thus rendered the commencement of his reign unpopular. He is now more firmly established in his authority, and can act with more independence : and although there seems to be no evidence that he is inclined to give the christian religion a serious and thorough investigation, yet as he has not prohibited its publication, and as numbers near his person appear particularly favourable to the subject, the hope is cherished of a happy issue to the objects of the Mission.— Besides a distinguished nobleman, who is believed to be examining the truth of the gospel revelation with a state of feeling bordering on anxious conviction, it is thought that the princess, who directs the education of the heir apparent, and who is a woman of superior endowments of mind and of much influence, is also peculiarly impressed with the important facts made known in this divine system. These things, whilst they afford new grounds of gratitude and praise to Almighty God, afford also additional inducements to fervent prayer.”

We sincerely agree with the conductors of the Watchman, who consider these events as a subject of thanksgiving. The prospect that the christian religion may be introduced among seventeen millions of people, for that is the estimate which has been made of the population, is almost animating one, and will communicate joy to all truly christian hearts. Those who believe the scriptures, of course believe in the ultimate triumph of christianity in Burmah, and it is probable, that the future historians of that land will record the name of JUDSON, as the most distinguished benefactor of that hitherto ill-fated country.

We may be disappointed. But at Rangoon, we hope at Ava, the good seed has taken root. The breath of a tyrant may destroy the desired harvest. The heart of the King however, is in the Lord's hand, and we hope that christians, animated by good news from a far country, will pray with renewed ardor that the Heathen may be given to the Son for his inheritance, and the uttermost parts of the earth for a possession.

MEETING OF THE A. B. C. F. M.

The fourteenth annual meeting of the American Board of Commissioners for Foreign Missions was held at the Court House, in the city of Boston, September 17th and 18th, 1823.—Present.

The Hon. JOHN HOOKER,
Hon. STEPHEN VAN RENSSELAER, L. L. D.
Rev. SAMUEL AUSTIN, D. D.
Rev. JEDIDIAH MORSE, D. D.
Hon. JONAS PLATT,
Rev. CALVIN CHAPIN, D. D.
Hon. WILLIAM REED,

Rev. LEONARD WOODS, D. D.
Rev. JEREMIAH DAY, D. D. L. L. D.
Rev. HENRY DAVIS, D. D.
Rev. JOHN H. CHURCH, D. D.
Rev. WILLIAM ALLEN, D. D.
JEREMIAH EVARTS, Esq.
Hon. SAMUEL HUBBARD, and
Rev. WARREN FAY.

The Rev. Luther F. Dimmick took a seat as an Honorary Member.

The President of the Board having been removed by death, in the course of the year past, and the Rev. Dr. Lyman, the Vice President, though in the city for the purpose of attending, being detained from the meeting by bodily indisposition, the Hon. John Hooker, pursuant to a by-law, took the chair.

The session was opened with prayer by the Rev. Dr. Austin; and, on the second day, by the Rev. Dr. Davis.

Mr. Evarts presented his Report as Treasurer for the month of September, 1822; and Henry Hill, Esq. as Treasurer for the remaining eleven months of the year, from Oct. 1, 1822 to Aug. 31, 1823; which reports, as examined and certified by the Auditor; were accepted.

From these statements it appeared, that the receipts of the Board, during the year preceding Aug. 31, 1823, were \$56,808,94, and that the expenditures were \$66,379,75.

The Corresponding Secretary read the introduction to the Report of the Prudential Committee; and, at several different times during the session, gave a verbal account of the missions under the direction of the Board.

A letter from William T. Money, Esq. and a letter from William Wilberforce, Esq. both members of the British Parliament, were read, expressing the deep interest, which these gentlemen take in the Eastern Missions conducted by this Board: Whereupon,

Resolved:—That the Board entertain a grateful sense of the very kind attention paid by William T. Money, Esq. to our Missionaries at Bombay; of the testimony he has promptly given to the wisdom of their measures, and the fidelity with which they prosecute their object, and of his readiness to afford every facility in his power to promote the full influence and ultimate success of the American Mission; and that the Corresponding Secretary be desired to communicate this resolution, with all due respect, to Mr. Money.

Resolved:—That the thanks of this Board be presented by the Corresponding Secretary to William Wilberforce, Esq. for the deep interest he has taken in the objects of this Board; particularly in introducing the blessings of the gospel in the East Indies; and for what he has done and generously offers to do in future, for the attainment of these objects: and that the Board very sincerely reciprocate his wishes for a cordial union and co-operation in carrying forward the great schemes of benevolence, which have been devised and adopted in both countries, for the conversion of the world.*

* In the part of his letter, to which allusion is here made, Mr. Wilberforce says: "I can truly declare to you, that I never can be employed in any manner more gratifying to my feelings, than when I am co-operating with my Christian brethren of the United States for the accomplishment of any common labor of love.—It has been delightful to see, that the

The following officers of the Board were chosen for the year ensuing: viz.

The Rev. JOSEPH LYMAN, D. D. *President*.
The Hon. JOHN COTTON SMITH, L.L. D. *V. Pr.*
The Hon. WILLIAM REED,
The Rev. LEONARD WOODS, D. D.
JEREMIAH EVARTS, Esq.
The Hon. SAMUEL HUBBARD, and
The Rev. WARREN FAY,
JEREMIAH EVARTS, Esq. *Corres. Secretary*.
The Rev. CALVIN CHAPIN, D. D. *Rec. Secretary*.
HENRY HILL, Esq. *Treasurer*; and
CHESTER ADAMS, Esq. *Auditor*.

Prudential Committee.

The Rev. Edward D. Griffin, D. D. and the Rev. Heman Humphrey, D. D. of Massachusetts; S. V. S. Wilder, Esq. late of Paris, now of Massachusetts; the Rev. Bennet Tyler, D. D. of New Hampshire; the Rev. Lyman Beecher, D. D. of Connecticut; the Rev. John H. Rice, D. D. of Virginia; and Edward A. Newton, Esq. of Calcutta, were unanimously elected members of the Board.

The Committee, who were appointed at the last annual meeting of the Board to report what sum, in their opinion, should be allowed the Corresponding Secretary from the profits of the Missionary Herald, so that he should receive, in all, no more than a fair compensation for his whole time devoted to the concerns of the Board, reported, in substance, that in case one thousand dollars annually should be paid from the Treasury to the Corresponding Secretary, an additional sum of one thousand dollars should be allowed to the same officer, as Editor of the Missionary Herald, from the profits of that work. The report was signed by Samuel H. Walley, Henry Gray, William Ropes, and Thomas Vose, Esqrs. (the Rev. Mr. Dwight being absent from Boston when it was drawn up,) and referred to a previous report of the same Committee, in which the reasons of their decision were stated at large. The principal reasons were, in brief, that the Corresponding Secretary should, in order to the uninterrupted discharge of the duties of his office, be free from care and anxiety as to providing the means of support for his family; and that the sum specified is no more than a suitable support.

The Rev. Joshua Bates, D. D. was chosen preacher for the next annual meeting; and the Rev. Samuel Austin, D. D. was chosen to preach in case of his failure.

At 7 o'clock in the evening of Wednesday, public worship was attended at Park-street Church; and the annual sermon before the Board was delivered by the Rev. President Day, from Nehemiah vi, 3. *And I sent messengers unto them, saying I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?*

When the Board met on Thursday morning, the Rev. Drs. Morse, Austin, and Davis; were appointed a committee to present the thanks of the Board to the Rev. Dr. Day for his sermon, and to request a copy for the press.

A letter was communicated from Tamehameha, (usually denominated Riho-Riho,) king of the Sandwich Islands, composed and written by

institutions of both countries, for the purposes of Christian benevolence, have had the blessed effect, besides their direct object, of cementing the mutual attachment of all good men, on both sides of the Atlantic, towards each other."

himself, and addressed to the Board: Whereupon,

The President and Secretaries of the Board were appointed a Committee to prepare and transmit to the king an answer, expressing the thanks of the Board for his letter, and for his kindness to the missionaries; together with such other sentiments, as they shall deem advisable.

The Hon. John C. Smith, the Hon. Benjamin Talmaadge, Gen. Daniel B. Brinsmade, the Rev. David L. Perry, and the Rev. Charles A. Boardman, were chosen Agents of the Foreign Mission School in Cornwall.

Resolved:—That the Hon. John C. Smith, the Hon. Jonas Platt, the Rev. Dr. Morse, Jeremiah Evarts, Esq. and Gen. Van Rensselaer, be a committee to prepare a memorial to the government of the United States, on the general subject of the civilization and moral improvement of the Indian Tribes within the limits of our national territory.

William T. Money, Esq. member of the British Parliament, was unanimously elected a Corresponding Member of this Board.

The Rev. Dr. Morse, the Rev. Dr. Day, and and the Hon. Jonas Platt, were appointed a committee to communicate with the Prudential Committee on the subject of a missionary establishment at Green Bay.

Mr. Rufus Anderson was elected Assistant Secretary, in the department of Corresponding Secretary.

The Corresponding Secretary was directed to present the thanks of the Board to the Mayor and Alderman of the city of Boston, for the use of a room in the Court House, during their present session:—

To the members of Park-street church for the use of their house of public worship, in the religious services of the annual meeting:—

To the choir of singers for their presence and aid on the same occasion;—and

To those families and individuals, whose kindness and hospitality have been experienced by the members of the Board.

Resolved:—That the thanks of the Board be presented to all auxiliary societies, churches, and congregations, and to all individuals, who have contributed to the funds, or in any other way promoted the objects of the Board.

Resolved:—That the success attending the labours of the missionaries, at several stations under the care of this Board, and the progress of missions generally, have been such as to afford abundant reward for past sacrifices, and great encouragement to future exertions.

Resolved:—That the urgent claims of many parts of the heathen world, now open for evangelical exertions, and the recurring wants of the missions already established by this Board, make it the imperious duty of the Prudential Committee to use the most efficient means in their power to obtain resources adequate to the demands for increasing expenditures.

Resolved:—That the Board are concerned to find, that the deficiency of receipts during the present year, compared with the expenditures, has been considerable. They confidently believe, however, that American Christians will never relinquish any of the benevolent objects which they have undertaken; and that they will increase their efforts, till the messengers of salvation shall have visited every country, and the proclamation of mercy shall have been made to all the children of men.

Resolved:—That the next annual meeting of this Board, be holden in the city of Hartford, Conn. on the third Wednesday of September, 1824, at 9 o'clock, A. M. and that the Recording Secretary, make the arrangements necessary for the accommodation of the members at that meeting.

Resolved:—That it shall be the duty of the Prudential Committee to compile and publish a Report, including their Report for the last year; the report of the Agents of the Foreign Mission School; a statement of the Treasurer's accounts; such a detail of donations as may be found useful; extracts from the minutes of the present session; and such other information, as they shall deem calculated to promote the great and benevolent objects of the Board.

The session was closed with prayer by the Rev. Dr. Church.—*Mis. Herald.*

VINDICATION OF MRS. JUDSON.

As some of our readers may have seen or heard of the statement, which together with it, refutation, are here given, we have thought it our duty to publish them. Comment of any sort appears to be unnecessary, the explanation being entirely satisfactory. The spirit which dictated the accusation is very apparent, and its complete refutation may teach those who have given credence to it, to suspend their judgment in all similar instances, until they have made the requisite inquiries.

The Committee appointed by the Boston Baptist Association, at Salem, September 18th, 1823, to take into consideration the reports which have been circulated concerning the extravagance of Mrs. Judson's dress, and to publish the result of their inquiries, beg leave to make the following statements.

In a newspaper published in this city on the 25th of July last, the following communication appeared, and has been since transcribed into other papers:

"Mrs. JUDSON, the wife of A. Judson, famous missionary in the East Indies, sailed from Boston, a short time since, where she had been, to visit her friends, and collect MONEY from the pious and charitable to aid her in distributing the bread of life to the poor heathen of Asia. A lady, who was in habits of familiar intercourse with Mrs. Judson, and to whom application was made for charity, in her behalf, inform us, that the *visiting dress* of this *self-denying* female missionary could not be valued at less than TWELVE HUNDRED DOLLARS!! The reader may be startled at the mention of such an enormous amount laid out in a *single* dress to decorate the person of one whose affections are professedly set on heavenly things, and despising the vain and gaudy allurements of the world; it appeared to us incredible, till we heard from

the lady some of the details. The Cashmere Shawl was valued at \$600; the Leghorn Flat \$150; Lace trimmings on the gown \$150, &c.; jewelry would soon make up the sum, leaving *necessary* articles of clothing out of the question. We hope the next edition of the missionary arithmetic, will inform us how many infants were robbed of their innocent, if not necessary, playthings, how many widows had denied themselves the use of sugar in tea, and butter on bread, how many poor debtors had robbed their creditors and laboured without stockings and shoes, to furnish out this modern representative of the mystical Babylon."

The personal friends of Mrs. Judson read this communication with surprise and sorrow, mingled with feelings of just indignation. They knew that a difference of opinion existed as to the reasonableness and utility of Foreign Missions, but they did not expect, that the character of a female, who was labouring under the pressure of bodily indisposition, would be unnecessarily assailed. The account of her *visiting dress* was so far from being correct, that those who had been in her society most frequently, concluded, that no one friendly to Missions would give credit to the representation. But in this they have been disappointed. Persons who never saw Mrs. Judson, and not finding this account contradicted, have supposed it was true. It was a knowledge of this fact which led to the appointment of the aforesaid Committee by the Boston Baptist Association.

Soon after the publication of the above statement, Mr. E. Lincoln waited on the Editor, and requested to be introduced to the lady who was "in habits of familiar intercourse with Mrs. Judson, and to whom application was made for charity in her behalf;" and who had informed him, that the *visiting-dress* of this *self-denying* female Missionary could not be valued at less than TWELVE HUNDRED DOLLARS. The Editor introduced him to the gentleman who authorized the communication. This gentleman referred him to his mother, as the lady alluded to in the above named newspaper. Mr. Lincoln therefore called on her, and was surprised to learn, that this lady, "in habits of familiar intercourse with Mrs. Judson," had never seen her; that she had never been applied to for charity in her behalf; and had no personal knowledge respecting any item in the communication. She stated to Mr. Lincoln that she had received her inform-

ation from another lady, whom she named. Mr. Lincoln then sought an interview with this person, who it was said had boarded in the same house with Mrs. Judson, and had seen her rich dresses. But she declared to him, that she had never boarded in the same house, and had never seen either Mrs. Judson, or her apparel; but had heard the statement from a lady, who had received it from another lady in Bradford; a small town about 30 miles from this city.

The Committee now state, that the articles of dress, of which so much has been said, were not purchased, either with the private property of Mrs. Judson, or with Missionary Money; but were presented to her by different individuals as tokens of personal affection and respect. The Cashmere Shawl, "valued at 600 dollars," was given to her in England by the sister of a distinguished friend of Missions; and we are assured from very respectable authority that it cost twenty-five dollars. "The Leghorn flat valued at 150 dollars," was purchased in Salem; and from the certain knowledge of two ladies concerned in the purchase, did not exceed in its cost eight dollars and fifty-cents. As to the lace trimming on the gown, stated at 150 dollars, a very *intimate friend* at whose house Mrs. Judson stayed, says, "she had not to my knowledge, one gown that had a particle of lace upon it. If she had, I was ignorant of it, or it was so trifling, that it did not make an impression sufficient to be remembered." We feel authorized to state, from the testimony of other ladies of unquestionable veracity, who visited with Mrs. Judson in different cities, and who saw the apparel in her possession, that this is a just representation.

Concerning what is said of her jewelry, which in order to make up the aforesaid sum of \$1200, is estimated at \$300, we scarcely know how to express ourselves. With the exception of a chain, and a small locket in which was the likeness of one of the family, and these were given her, it is believed that all her jewelry was not worth five dollars.

For the information of those who did not see Mrs. Judson while she was in this country, the Committee would remark, that a majority of them had the pleasure of receiving her into their families as a guest; and the impression left on their minds was, that she had a soul too elevated to be occupied in ornamenting her person. She was in fact distinguished for the plainness and cheapness of her dress. The same individuals met with her frequently in the

cities of New York and Washington ; but in no instance did they see any thing in her deportment or apparel, which did not accord with that modesty, simplicity and plainness which becometh women professing godliness.

Having stated these facts, the Committee deem it unnecessary to offer any comment upon them, but would leave each reader to make his own reflections.

It may be proper to state, that the Committee are in possession of the names of all the parties concerned, but as the mention of them did not seem necessary for the defence of our highly esteemed friend, Mrs. Judson, they are from motives of delicacy suppressed.

Signed in behalf and by order of the Boston Baptist Association,

THOMAS BALDWIN,
LUCIUS BOLLES,
DANIEL SHARP,
GEORGE KEELY,
ENSIGN LINCOLN.

Boston, Oct. 1, 1823.

MERCHANT SEAMAN'S BIBLE SOCIETY.

This Society was formed in 1818. The Society instructed their agent first to use his influence with seamen to purchase for themselves at a reduced rate ; but on their expressing an unwillingness or an inability to purchase, to apply to the captain or owner, if he were on board, to purchase for his men. In the event of failure, the agent was instructed to leave, without payment, a certain number of Bibles and Testaments for the use of the ship's company, which were to be considered a part of the furniture of the ship, and on no account to be removed, unless subsequently paid for on application to the owners. During the first two years of the Society's operations, the unpaid distribution was very considerable ; but as there was a lamentable destitution of the Scriptures, and an eagerness expressed on the part of the sailors to possess them, although unable to purchase, the committee considered themselves fully justified in supplying their wants without payment, rather than allow so many of our brave countrymen to proceed to sea without the word of God. The experience of more than five years has satisfactorily demonstrated the propriety of this large free distribution. Many of the sailors who had never perhaps read the Scriptures before, on having them placed by the Society within their reach, at intervals of leisure were induced to examine them. Hence, in many cases, arose a disposition to possess a Bible ; and the agent has found, on revisiting the ships where a gratuitous supply has been left, that many of the sailors, who were formerly indifferent to the subject, crowded round him to buy a Bible or Testament for themselves.

In the First Annual Report, it was stated, that 590 ships, having 6149 men on board, would have proceeded to sea without a single copy of the Scriptures but for the timely bounty of the Society ; whereas it appears from the reports of the

Society's agent at Gravesend, that the total number of ships found entirely destitute of the Scriptures during the past year, amounted to 14 only, having 100 men on board ; and of these fourteen vessels, only one was English.

The Report proceeds to record a few of the numerous interesting observations made by the sailors and others on board the ships visited by the Society's agent at Gravesend. Those observations, though brief and disjointed, satisfactorily prove the benefits arising from widely diffusing the sacred Scriptures among merchant seamen. We copy the following :—

"No. 1. 'I think,' said the captain, 'I have as steady a ship's company as any going. I never work them on the Sabbath-day if it can possibly be avoided. When in harbour, on Sundays, they attend public worship on shore ; and when they are at sea, they are to be found diligently attending to their Bibles, Prayer-books, and other good books. They are obedient, contented, and happy. Your books are well exercised, and I have added to them at my own expense.'

"No. 4. The books supplied by the Society were on board. The mate, who appeared a sensible well behaved man, said, 'A change is passing in our sailors ; and why not ? they have only been waiting for the means they now enjoy to alter their condition ; many of them may be compared to rough stones ; when polished by instruction they display a good capacity, and become useful to the community in the best way.'

"No. 8. The captain hailed the crew when aloft loosing the topsails, saying, 'Are any of you in want of a Bible ?' Two of the men came down upon deck, and purchased a Bible each : they were the only men in the vessel without the Scriptures. All well behaved, and the vessel in good order ?

"'What a deal of good your Society has done amongst sailors !' said a pilot, who had just returned from the Downs after navigating the ——— to that place : 'there is nothing of that blackguardism among them now that there used to be ; not a quarter so much swearing and such like as formerly : now, sailors are reconciled and comfortable ; formerly they were disorderly and restless : in short, I have found this alteration in their manners in all the ships I have lately piloted.'

"No. 9. On the same service as No. 8, a similar ship with a similar crew. Sold four Bibles. 'I remember the time,' said the chief officer, when, 'on occasion of the crew of these ships leaving their friends at Gravesend, scarcely a man would be found in either ship sober : how much sailors appear to be altered in this respect !' 'Ah,' observed his friend standing at his elbow, 'the Gravesend gin-sellers complain sadly, and say their trade is not so brisk as it used to be formerly among sailors.' The books supplied were on board.

"No. 12. This vessel belongs to Boston, in America. 'Each of our lads,' said the chief mate, 'has a Bible. The captain a little while back gave one to each man who could read, and would accept of it.' 'Ah !' exclaimed the black cook, 'and we do read them too.' One of the sailors said, 'We can always get Bibles in Boston for asking for them, provided the Society has good reason to believe they will be properly used.'

"No. 13. Still well supplied. A religious crew. Prayer in the cabin every evening. The boys regularly read the Scriptures. 'What

great things are doing for sailors now!" cried one of the crew.

"No. 14. The Captain said, 'We have a very obedient and steady set of fellows here: on the Sabbath-day all are employed in reading their Bibles, or some other suitable books; and they never think of going on shore on Sunday as formerly was the case. We are all very comfortable.' Sold two Bibles."

"No. 16. The crew were well supplied with the Scriptures. The Captain said, 'There is as much difference between sailors now, and what they were only a few years ago, as there is, in my opinion, between darkness and light; and a great pleasure I have in observing the difference. The ship's duty is carried on much better now than it was formerly in ships in general.'

"No. 17. The owner received me with kindness, and said, 'I hope none of my ships will ever proceed to sea without the Scriptures. I am happy in saying, by the exertions of your Society, great good has been done amongst seamen in the merchant's service. I carried out with me, the last voyage, one of the worst of crews, and I brought home one of the best; and this change in their character was, under God, wrought by the Scriptures, together with the means I used besides.' 'Do,' said he, addressing himself to the captain, 'let the crew have prayers read to them every Sabbath-day, if possible; it will, depend upon it, do your people good: many sailors are well-disposed, they only want to be brought from their evil associates, and to be reasoned with a little.' Then turning to me again, he said, 'Yes, your Society has done much towards altering the moral condition of sailors.'"

"No. 21. The mate said every thing to induce the crew to purchase. One bought a Bible; another would have done the same, but could not. 'I bought a Bible of you,' said the mate, 'when I belonged to the —, and it was the best money I ever spent; in that book I found the pearl of great price. I never was accustomed to gross immorality: having had a religious education, it always acted as a kind of check; but I never prized the Scriptures until lately; now my greatest delight is attending the means of grace.'

"No. 22. The books supplied by the Society were produced neatly covered. The mate said, 'Our Captain does all he can to improve all hands: he is a man of prayer, and reads the Scriptures more than any one else on board.' One of the crew bought a Bible; and had the Society made him a present of it, he could not have been more grateful. The custom-house officer said, 'I have often witnessed with pleasure the good effects of supplying the sailors with the Scriptures. I call your Society a peace-making society; because, since its establishment, there has been so much order and peace on board the different vessels where I have been. It is now no uncommon thing to hear a mate, and others, ask a blessing at their meals, or to hear prayer in the cabin. This was not the case a little while back.'

"No. 23. This ship, bound to Van Diemen's Land, was mentioned in my last report. Finding she had changed some of her hands, and was about to be paid, I visited her again. Sold five Bibles. I believe almost every individual, from the captain to the boys, had either Bible, Testament, or prayer-book. A pleasant ship to visit in every respect.

No. 24. The captain said, 'Almost every one in the vessel, I believe, has either Bible or

Testament, or some other good book: they were with me last voyage, and I never heard an oath from the mouth of any of them since we have been together, nor have I seen any thing improper in their conduct.'

"No. 26. The chief officer, who was very attentive, said that part of the books supplied were on board. The whole ship's company assembled around me, and the books I had to sell, on the main deck. The chief officer said, 'I can hardly suppose you ever met with such another crew as this now before you: they are a set of steady fellows.' He encouraged them to purchase, and spoke well of the institution. Sold seven Bibles.

"No. 29. The captain appeared friendly to the cause, and said, 'I never knew any men peruse the Scriptures with such attention and avidity before, as the crew did in this vessel last voyage.' In consequence of his saying, he would readily advance any money the crew might want for the purpose of purchasing the Scriptures. I sold two Bibles.

"No. 32. The captain, notwithstanding he was anxious to get the anchor, gave directions that all the crew might be ordered aft: he took his standing at the capstan, and mustered the whole of them, putting the question to each man, 'Have you got a Bible?' and spoke to them, before all hands and many strangers, of the privilege of possessing the sacred volume, and of the happiness of being brought under its heavenly influence. Each man who had not a Bible said, he should be glad to have one; and the captain seemed much pleased with the idea that every individual under his command, who could read, now possessed a Bible. He had so much confidence in his ship's company as to pay them their month's advance, before the ship left London; a circumstance, I believe, never known before, as respects a free trader. I never visited a ship of this description where I found the crew so uniformly consistent. The custom-house officers, and others, said they had not heard an oath since they had been on board. This, certainly, was a very extraordinary thing when the extent of the crew, amounting to 44 men, is taken into consideration. One man said, 'Our captain is a Christian and a father to us all; and were I to leave this ship, I don't know where I should find such another.' A strange gentleman observed, on seeing so many sailors purchase the Scriptures so readily, and on seeing the captain interest himself so much in their spiritual welfare, 'This is a sight I never witnessed before, and I never shall forget it.' I sold twenty Bibles in this ship.

It is most gratifying to learn from the reports of the London agent, that owing chiefly to the efforts made to supply seamen with the Scriptures, in many of the out-ports, and especially in Scotland and the North of England, he has not had occasion to sell during the year more than 162 Bibles, and 66 Testaments, though he has boarded upwards of 4000 ships in various parts of the river. The Committee have the satisfaction to believe that not an individual employed in ships trading to London, of whatever nation, either enters or quits the port without having an opportunity afforded of supplying himself with a Bible, upon easy terms, through the instrumentality of this Society. The observations of the London agent confirm the interesting conclusions deducible from the reports from Gravesend.—*Ch. Obs.*

POETRY.

For the Religious Intelligencer.

On hearing a description of a Chief of the Sandwich Isles, listening in his own house to the Scriptures, in his native tongue.

Chief of the Isles! why beams thy brow
With deep devotion's kindling ray?
Why does thy bold form, bending low,
Such ardour of the soul betray?

And why, within thy humble cell
Convene in haste, a listening train,
Whose lifted eyes intensely tell
Those thoughts which make all language vain?

A voice is there,—from Calvary's base,
A law,—that glows with Sinai's fire,
A fear,—that Nature cannot chase,
A hope,—that earth could ne'er inspire.

The untutor'd lip, in native tone,
That message of Salvation pours,
Which the bright Seraph on his throne,
In awe-struck majesty adores.

Chief of the Isles! that fount divine
Which round thy mansion scanty flows,
Swells o'er our coast with wave so free
That deserts blossom as the rose.

While we, alas! I grieve to say!
Oft scan the gift profusely given,
Like recreant Israel turn away,
And sickening, loath the food of Heaven.

Doth not the Heathen's anxious tear
Bathing his cheek at midnight hour,
Wing the reproof to us who hear
The Gospel's sound, yet shun its power?

H.

The subscriber gratefully acknowledges the receipt of thirty dollars, in the course of the summer, from the ladies of his Society, to constitute him a life member of the American Bible Society.

NOAH SHELDON.

Lanesborough, Ms. Sept. 1823.

CHRIST THE SINNER'S REFUGE.

When the thunders roar, and the lightning's flash, when the clouds pour down rain, and the element is clothed with blackness, how welcome is a shelter, especially how welcome is home to the fearful traveller. Thus Christ is a refuge from the storm of Jehovah's justice, and resting within the sanctuary of his love, we shall be as safe as Noah, when housed in the ark. ANON.

He who is under the special guidance of Christ the Heavenly Pilot, will enter the fair haven of eternal rest, not like a shipwrecked mariner, cleaving to some broken plank, and hardly escaping the billows of the raging ocean; but like a stately vessel, he will be conducted into port with his sails expanded, and riding before a prosperous gale.

IBID.

BY HIS EXCELLENCY
OLIVER WOLCOTT,
Governor and Commander in Chief in and over the
State of Connecticut,
A PROCLAMATION.

As the progress of time is bringing us to the close of a year, which has been signally propitious to the people of this state; and although the benevolence of GOD is ever manifest even in His most adverse dispensations, yet as seasons of unusual prosperity especially demand adequate expressions of gratitude from the receivers of unmerited blessings:—

I HAVE, therefore, in pursuance of the pious examples of our progenitors, and my own consciousness of duty, thought proper to appoint Thursday, the twenty-seventh day of November next, to be observed throughout this State, as a day of PUBLIC THANKSGIVING AND PRAYER. And I hereby invite the ministers and teachers of all denominations, with all the good people of this State, to assemble at their respective places of public worship on said day, then and there to offer their sincere and humble adoration to ALMIGHTY GOD, thanking HIM for all the distinguished benefits of which as a Nation, as a State, as Communities and as individuals, we have been made partakers: for the munificent supplies which have rewarded the industry of His people; for the health which has so generally prevailed; for peace and tranquility; and especially for the divine revelation and perfect example of His SON, the Saviour and Judge of mankind.

Also to supplicate HIM to enlighten, direct and guide the President of the United States, with all others who are entrusted with rule, counsel and authority in every gradation of office; to guard them, and the people also, from errors and dissensions; to dispense the lights of science and pure Religion, wherever ignorance or errors prevail; break the rod of oppressors, and cause liberty and undisguised Piety, to be co-extensive with the earth.

All servile labour and vain recreations are by law forbidden on said day.

Given under my hand at Litchfield, this twenty-ninth day of September, in the year of our Lord one thousand eight hundred and twenty-three, and of the Independence of the United States of America, the forty-eighth.

OLIVER WOLCOTT.

By his Excellency's command,
THOMAS DAY, Secretary.

PROVIDENCE.—“It is not for us to demand a reason of God's conduct, but to submit to his will. May we ever restrain improper inquiries, and submissively yield ourselves up to him, as an instrument to be used, or neglected, as he thinks good.”

CORNELIUS WINTER.

“That we may not complain of the present, let us view God's hand in all events; and that we may not be afraid of the future, let us view all events in God's hand.”

M. HENRY.

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